

A Sermon
Preach'd at the
F U N E R A L
O F T H E
Right Honourable,
The L A D Y Viscountess, Dowager,
Cholmondeley :

At *MALPAS* in *Cheshire*, on the Last Day of
February, 1692.

By *Samuel Catherall, M. A.* and Chaplain to the Right
Honourable, *Hugh Lord Viscount Cholmondeley.*

L O N D O N,
Printed for *Robert Clavell* at the *Peacock* in
St. Pauls-Churchyard, 1692.

A Sermon

Preached at the

FUNERAL

OF THE

Right Honourable

LADY NEWCASTLE

Exalted

At St. Paul's in Chichester, on the Last Day of
February, 1692.

By Samuel Crompton, M.A. and Chaplain to the Right
Honourable Lady and Viscountess Newcastle.

LONDON

Printed for Robert Daniel at the Parcock in
St. Pauls Churchyard, 1692.

To the Honourable,

MADAM EGERTON,

Only Daughter of the Right Honourable,

The Lady, Viscountess Cholmondeley, &c.

MADAM,

THere need no other Considerations, to recommend, and perpetuate the Memory of my Lady Cholmondeley, than the Merits of her Life; it being hardly possible, nor think the World should forget so Great a Goodness, as long as any sense of Piety or Gratitude continues in it.

But since your Ladyship, and your Honourable Relations, have pleas'd to command, my poor Mite should be cast in towards this pious End, I am, neither to dispute the Doing, nor Even of it, but to shew my Obedience in both.

And as for the Disproportion the Funeral Discourse upon Perusal must be found, to carry to the dignity of the Subject, it would be Vanity in me, to attempt any thing of Apology for this; being, it may be well suppos'd, nothing more could be expected from me, than to draw below the Value of so high a Character.

However, as far short as the Representation falls of being per-

The Epistle Dedicatory.

fect, I doubt, there are few Persons, who survive, so good, but if they would endeavour, to come as near the Life of the Honourable Original, as that does, they might be better. And indeed, when all is done, the most effectual Method to transmit the Vertues of so rare an Example to her Posterity, is not so much to write, as to live 'em down thither. In which respect your Ladyship is likely to afford the most natural and lively Transcript; who have been always known to live so, as well to imitate, as to honour so truly Great and Honourable a Parent. And it must be confess'd in so happy an Imitation, your Ladyship will make the greatest Recommendation, that can be for the Loss of so Excellent a Person, by making your self as Great, and Good, as She was.

Your Ladyship will please, to take this, as it is intended, not to direct, but to wish you constant success in that Vertuous and Religious Course, your own judicious Choice, as well as so Dear an Example has all along induc'd you to pursue: And as the perfect Accomplishments in that way; I mean, in the way of Vertue and Religion, are indeed the highest Felicity your Ladyship will meet with on this side Heaven: So next to that, if your Ladyship vouchsafes your Acceptance of this, and the Continuance of your Favour to him, that humbly offers it; This will be the greatest Happiness and Honour to,

M A D A M,

Your Ladyships most Obedient,
And most Obliged Humble Servant,

Samuel Catherall.

A Funeral Sermon

On the DEATH of the Right Honourable,
The Lady Viscountess Dowager Cholmondeley.

Numb. xxiii. Ver. 10.

*Let me Dye the Death of the Righteous, and let my Last
End be like his.*

THE Reasoning of Righteousness, and of Judgment to come, put wavering *Felix* * into a Fit of Trembling: But the Death here of the Righteous consider'd, puts a bad Man into good Wishes, that his Latter End might be like theirs. So true it is, that though Religion, and Religious People are sometimes the most persecuted and ridicul'd Things in the World amongst bad Men, yet when once the worst of Men come, to consider seriously, and reason the Matter thoroughly, true Wisdom in the end, is always found to be justified by her Enemies, as well

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A SERMON on the Death of the

well as by her Children: And all good Men and Women will at last be admir'd, if not imitated, that are so wise, as to be wise indeed unto Salvation. And that Religion and all good Christians do not always meet with this deserv'd Honour and Esteem, is for no other Reason, but because wicked and ungodly Men (whilst they continue so) have indeed neither the Sense nor Civility, to give either God or good men their due. For indeed a godly Life*, as well as the Preachers of it, appear equally Foolishness and a Jest to the Natural, and to the sinful Man; because the Truth is, (as the Scripture speaks) Men, whilst they walk in a vain shadow, in pursuit of their Vices, and in the course of their Wickedness, * have no Understanding, but must be compar'd to the Beasts that perish.

And that wicked Men do put off their Understanding, and Reason, before they can shake off the respect due to Vertue and Religion, is very plain and evident in the Instances of the wicked Prophet Balaam, in the Text; Who, for the Wages of Unrighteousness, being tempted to curse the righteous and innocent People of God, ran greedily (as St. Jude says) and spur'd it on in that curs'd way, till the Brute Beast was forc'd to admonish the blind Rider, and the dumb Ass (as the Text has it) to rebuke the Madnes of the Prophet.

But when indeed, as soon as the dreaming Offender opened his eyes, to see at once his Error, and the Glory of the Lord, he presently lay with fear and trembling, that nothing

1 Cor.
i. 18.

Psal.
2. 20.

Pet.
2. 6.

nothing but * *Unhappiness* and *Destruction* was in the way of the wicked: And he perceiv'd too at the same time, that the end of the upright Man only, that is * *Peace*. And seeing all this, this true scene of happiness on the one hand, and the as terrible scene of misery on the other; it is no wonder, that the declining Old Sinner desir'd at last to be happy; that is, that he might *Dye the Death of the Righteous, and that his Latter End might be like theirs.*

From the Words thus consider'd in their proper relations, I shall at present endeavour, to make good these Three Particulars:

First, I shall shew, How natural it is for all Men, to desire to dye well, though they live never so wickedly.

Secondly, I shall shew, How improbable, if not impossible it is for Men to dye well, unless they live well.

Then *Thirdly*, I shall shew, What it is truly to live well, and what it is to dye well: And last of all, will follow the Application, suitable to the present Mournful Occasion.

And First I me to shew, How natural it is for all Men, to desire to dye well, though they live never so wickedly.

Now for a Man to desire to dye well, is to desire an happy and easie passage from Life to Death, and to be happy after Death. And the desire of both these is so agreeable,

A SERMON on the Death of the

able, and interwoven in the Nature and Temper of every Man, that the very worst of Men cannot be suppos'd so unnatural, or so unkind to themselves as to desire otherwise; but that all Men do as necessarily desire thus to dye well, and to be happy after Death, as they desire their well-being in this Life: For though there is, and has been always some wicked Men in the World, who by their Lives and Conversations would at least seem to have no hopes, nor fears of any thing, but in this Life only: Yet, suppose a Man never so great a Hater of God and Religion, 'tis scarce possible any Man should be suppos'd so great an Enemy to himself, as to desire to Dye wretchedly, or to be miserable after Death.

However, I say, great the Atheists may be, that are, or that have been, there could never sure in the World be so wicked a Fool as this, Who will therefore hate Happiness, because he does not love Holiness? And the Truth is, amongst the most profligate and the most wicked Men, there is no such thing as an absolute Atheist, when Men (as it
* Heb. 9. 27. * is appointed) come once to dye: For as there's no Man in the World, that knows certainly what his Soul was, or how it subsisted, before it was united to the Body; so let the Profane * Disputers of this World talk as they please, yet no Man naturally can have any more certainty, what condition his Soul will be in, after it is separated from the Body.

But if the Atheist will say here, that after Death his Soul

Right Honourable the Lady Cholmondeley.

Soul will be nothing, but that it will cease to be ; by the Atheists leave, we must say, that this is more than the most knowing Atheist in the World can pretend, to know certainly. And therefore since where there's no certainty, there will certainly be doubts and scruples, especially in this great Business of Dying, and something that may be Expected after Death ; It must necessarily follow, that out of the meer principle of self-Love to a Man's own well-being every where, where it is possible for him to be, the veryest Infidel therefore, tho' He does not Express it, yet in effect must be suppos'd at least implicitly to desire to dye the Death of the Righteous ; that is, to dye so, as that he may be well after Death, and not miserable.

For the truth is, the good Christian, that lives a righteous, and a Godly Life, takes the safest and securest way, let what will happen after Death.

Because if there be an Heaven (as all good Christian's do believe there is) then the good Christian, He is happy ! And if there be no such thing, why then there is no harm done.

But then as for the Atheist and Ungodly, it is not so with them. For if there be an Heaven and an Hell (as there may be, for all the Fool has say'd in his heart to the contrary) why then the Ungodly Wretches are for ever miserable and undone, because they are damn'd for ever !

There is I know amongst the Lew'd and Prophane, especially in these latter Ages, a most strange and horrid way

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A SERMON on the Death of the

of Dying, that in their Mirth and jollity some Men love mightily to talk of, namely, of dying hard; that is, in plain English, of dying without any Fear or Apprehensions at all of either Heaven or Hell! But whether such vain Men do really desire to dye such Horrid kinds of Death, as they love thus prophanelly to talk of, is not so certain.

However, thus much is most evident, that every Man, that lives in his senses, and does not dye out of E'm, desires to dye much otherwise. For every Man in his Wits would desire to dye not so much without the sensible Belief, as without the fear and Danger of Hell and Eternal Punishment; From which horrid danger, no man can be sure, that He dyes free, as long as it is possible, there may be such an horrid State and Condition after Death, unless indeed Men do take Care, to dye the Death of the Righteous; and then, and only then they can be said, to be safe and secure, whether there be any such place of punishment or no. And indeed this bare possibility of there being such a Thing as Eternal Vengeance, and an Hell for the Wicked, is enough to make every man, that does not dye Raving Mad, or quite stupify'd, to desire to dye the Death of the Righteous; to the end, that they may be safe and secure, even as the Righteous are from the possibility of any such Dangers. For indeed, right Reason as well as Religion, teaches Men to provide against all possible, as well as against all apparent evils, both in Relation to this Life, and that which is to come. And therefore

Right Honourable the Lady Cholmondeley.

fore it being allow'd on all hands at least, possible, that there is both a **Reward* for the Righteous, and a *consuming* **fire* for the Ungodly. All men will upon this Account **H* be apt enough, when they come to dye, to desire the better and the safer part. Because tho' all wicked Men do hate Righteousness, yet they cannot sure be in love with the Wages of Sin! For let vain Men Love their sinful pleasures never so well: Yet I think no man was ever so far in Love with his Sins, as to be willing to be damn'd for e'm!

And this may be sufficient, to prove the first particular: namely, that All men do at least desire to dye well, tho' they live never so wickedly. Which brings us to the next particular, to be made good: wherein we are to shew, that tho' all men do desire it, yet it is improbable (if not impossible) for Men to dye well, unless they live well.

And indeed, for Men to expect to dye the Death without living the Life of the Righteous, is to expect, that God should be that, which He never was, and He has said, He never will be: namely, a **Respecter* of Persons in **A* giving that for Nothing to the Wicked, which is the peculiar lot of the Righteous, *viz.* The **hope* of life in their **P* Death.

Nay, it is foolishly to expect too, that God, the Righteous Judge, should give the Crown of Life to those wicked Men, who never took Care, to run the Race that was set before them. In short, it is an Expectation, that im-

A SERMON on the Death of the

plys the greatest Unreasonableness and Absurdities! For it is to expect, that God should give the eternal Mansions, and the Childrens Bread, to Dogs. And that the unclean Sinner, as well as the pure Saint, should have equal Liberty to enter into the Kingdom of Heaven.

There is I know a very usual, but a very unhappy saying, wherewith too many Men perswade themselves, to put off the necessity of a good Life, and yet for all that hope, to dye well, and that is by a late Repentance; which they say, is never too late. And by this, they mean a Death-Bed Repentance: But then alas, let us not deceive our selves: For tho' indeed a True Repentance is never too late; Yet a Death-Bed Repentance, truly and properly speaking, is no Repentance at all. For True Repentance, is true sorrow for sin, and as true Resolution to Sin no more. But then, what does a dying Man's Resolution signifie, to sin no more, when He is indeed not able, to sin any longer: Besides, True Repentance, you know, requires Amendment and Reformation: But we know, that Reformation is the Work of a Man's whole Life, and not to be finisht in the Compass of a few dying Moments. And indeed, supposing all, that is possible to be suppos'd, a Death Repentance is such a Repentance, and so feeble (alas!) and weak, like the dying Person that makes it, that it may be term'd a faint desire, and wish, to repent, rather than a True Repentance. And should God thus bestow Heaven for a dying wish, and Eternal Happiness for meer asking, the question

Right Honourable the Lady Cholmondeley.

tion would not be, who then could be say'd, but who then could be damn'd ! If the eternal Weight of Glory were so cheap a thing, that well-wishing only upon our Death Beds would be enough, to make the purchase of Salvation.

I am not, I confess, for shutting the Kingdom of Heaven against Men, nor for making the Narrow Way that leads thither any straiter : But thus much, I must needs say, that infinite Mercy has thought fit, to declare but one Instance only of a Death Repentance sufficient and good ; Namely, in the Instance of the Thief upon the Cross, and that not without the Help of a Miracle, to make it so. And I must needs own, I do think, that nothing less than a Miracle of Mercy can make that Man dye a good Death, who has not liv'd a good Life.

For after all, that Miraculous Repentance of the dying Thief upon the Cross, is no more than an Argument, to dissuade Sinners from hazarding their Salvation upon a Death Repentance. And certainly (as the Scripture speaks) great and mighty is the Work of true Repentance ! When with the Advantages of a good Life, the Righteous shall scarcely be saved ! And if it be so hard with the Righteous, where then can there be any hopes for the Wicked ? Or how is it possible, that those Persons, who all their Life time have liv'd like Beasts, should hope to dye like Men, much less like Christians ! And yet alas ! Too many are there, unhappy Wretches, that
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in the worst of senses will believe against Hope; and though their Lives are lead in an open hostility and war against God, and all Goodness; yet for all that, these men will hope still, when they come to dye, that they shall depart in peace as well as the best.

And this indeed, by the way, may be said to be the true and unhappy Reason, that Iniquity does so much abound amongst us; and that though many even of the Righteous are dayly sick and weak amongst us, and many sleep; yet for all that, we do not see the Ungodly and the Sinner take any Warning at these things, or lay 'em to heart, as they ought. I say, from this deadly and deceitful Root, does spring all that abundance of Vice and Immorality, that over-spreads the Lives and Conversations of most Men; and that because Men do vainly hope, that they can well enough dye good Deaths, though they live never so wicked Lives. And the Truth is, herein do we prove our selves to be the foolish, as well as miserable Sons of *Adam*; because we first sin, and then dye as he did, because of **Unbelief*: I say, because of our Unbelief. For indeed, as our First Parents did, so do we; that is, we do not heartily believe that we shall dye, but that we shall live, though we sin against God. And as to this Matter, though God himself had said, If ye sin, you shall surely dye: yet the Cursed Woman, because she would fain sin, and yet live too, will therefore believe the Devil, that said, she might sin and live, rather than God himself, who told her

Right Honourable the Lady Cholmondeley.

her quite otherwise ! And alas ! We, the cursed Seed of the Woman ! We, I say, that have all of us in this Case too much of the Woman, are too willing to believe the Father of Lyes, when he tells us, that the practical Knowledge of a little Evil can never keep us out of Paradise. And thus, when the Chief Corner-stone of Belief is shaken, and unsettled, and Mens Hearts are not rightly establish'd in the Truth, (as the Scripture says) How then is it probable, that Men should pay God the Homage of a good Life, or obey him, * in *Whom they have not believ'd* ! So that after this Rate, we of the Ministry, in order to Salvation, and Mens dying well, may preach up the necessity of a good Life, and good Works, as much as we please ; and it may be (with *Festus*) Men may be so civil, as to come to Church, and give us the hearing. But then alas, the foolishness of Preaching is not likely to have any great effects upon Mens Lives or Hearts, as long as wicked men are resolutely possess'd of this vain Hope and Belief, that without Holiness they shall see God ; and that they can well enough hope to enter into Life, without being at the Trouble of keeping Gods Commandments.

* But then alas ! It is not Unbelief only, but it is as gross Ignorance too, that keeps many Men from entering into the Course of a good Life, in Order to dye well. For indeed there are many Men, that some how or other content themselves, to live all their Life long under the Disadvantages of so much gross Ignorance in Religion, and Spiritual things,

A SERMON on the Death of the

things, that (as the Scripture speaks) they cannot tell what to do to be sav'd: And such Men as these, instead of increasing in the Knowledge of the Lord, and growing to perfect Men in Christ Jesus, have (as the Apostle speaks) always need of Milk; that is, they are always untoward Children of disobedience, and your Babes in Grace! Having every thing of Children but their Innocence. Such men being content, to be Novices all their Life time in Religion. And have as much need, to be Catechiz'd on their Death Beds, as they had in their Cradles: They profess indeed a Faith, and are Baptiz'd into it, but have nothing alas, to shew for it, but the Name! So that when the Minister comes to such Men or Women upon their Death Beds, and there goes about (as it is his Duty so to do) to Examine the dying Persons state and condition; and upon what Terms at their leaving this, they hope to be receiv'd in the next World? why alas! All the Answer, that many dying Persons are able to give upon these Occasions, is only this; namely, that they believe in Christ: And they hope, they have made their peace with God! But then if the Minister proceed, to ask E'm their grounds and Reasons for all this: Or the meaning of justifying Faith, and the Gospel Repentance: Or how they understand, or have observ'd the Covenant of Grace in Jesus Christ?

Why alas! instead of answering you in any of these things: Or of giving (as the Apostle speaks) any reasonable Account of the Faith that is in them, the poor departing
Wretches

Right Honourable the Lady Cholmondeley.

Wretches, will only stare (as the Psalmist in another case says) and gape upon you with their Mouths! But alas, Beloved, though by an extraordinary degree of Charity, we are apt to pass the most favourable Interpretation upon the Deaths of such poor ignorant Persons; and to hope, that they dye in the Lord: Yet this is indeed is far from the true Notion of living and of dying well! For indeed, the effectual Knowledge that is able to save a Man in the hour of Death, and in the day of Judgment, is that only true and saving Knowledge applyed to the departing Soul, viz. The Knowledge of Christ and him Crucified! For this (as the Scripture speaks) is the one thing necessary. This is Life Eternal (not to be ignorant of) but to **Know the only* *Joh. 17. 3. *True God, and his Son Christ Jesus!* And the Truth is upon the whole Matter, it's a most horrid thing to be consider'd, that Men and Women both, should make it their chiefest study in this World, to live fashionably, and to dye genteelly: And yet in the mean time, that so few should make it their business, to learn the Holy Art of Living and Dying like true Christians! And this leads us to the Discussion of the third and last particular propos'd, Wherein we are to shew, what it is truly to live well, and what it is to dye well.

Now for a Man truly to live, and truly to dye well, is for him to live up to the Profession of his Religion, and to dye in the sincere Practice of that Religion, which he professes. For this, as the Scripture speaks, is the Summ and All of the Christian Calling; namely, that we should con-

A SERMON on the Death of the

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 continue * *Faithful unto Death*, and then we may expect to receive the *Crown of Life*. It was a most unhappy Cheat, that the Devil put upon our first Parents in Paradise in perswading 'em, that Man's happiness consisted not in the doing, but barely in the knowing of good. But Christ himself tells us, that whatever good things we know, we are not likely to be * *happy, unless we do them*. And the Truth is, the Christian Religion is the most active, as well as the most nice sort of War and Business; whereby Men are engaged not to act and fight against one another (as they do) but to fight against themselves: For the Christian Life is indeed an holy Warfare, and a Man by the Grace of God, and the help of Religion, must live down his own wicked self; and the Christian Souldier can never expect to be at peace with God, till he has warr'd down, and destroy'd the whole body of Sin. Indeed, the good Christian may then be said to live, when he lives unto the Lord: But then no man can be said to live unto the Lord, but he that dyes to Sin. And in this Sence it might be, that good King *David* said, He was kill'd all the day long; that is (as *St. Paul* says) He acted a constant Death upon himself in dying daily unto Sin: So that, then it is that a man begins to live himself up into a good Christian, when he has happily out-liv'd his natural Corruptions, that made him a bad man. And thus the Life of the Christian and the New Creature (as the Scripture speaks) is form'd out of the Death of the Old Man with his Deeds. And thus the good Christians Life and Conversation may be said to be in Heaven, when him-
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Right Honourable the Lady Cholmondeley.

self and his * *Affections* are thus intirely Crucified to the * *World* ! I say wholly and intirely Crucified ! For the good Christian does not at that time only begin to live soberly, godly and righteously in this World, just then when he is a dying and departing into the next. Neither does the good Christian then only begin to think of sending for the Physician of the Soul, when there is no longer any hopes in the Doctor of the Body. But the good Christian, to make the Evening Sacrifice of his Death acceptible to God, he takes care all his Life long, to offer up himself, and his whole Body and Soul, a living Sacrifice unto the Lord ! Nor will this hearty and this holy Liver ever cease mortifying and subduing both his Body and Soul, till he has reduc't & brought down every proud and passionate, & every rebellious Thought to the * *Obedience*, and to the Will of God ; so that the good and thorow-pac't Christian, that is every way thus Religiously mortified, may without the strain of a Paradox, be said to out-live his Death ! For this holy Liver and Dyer (as the Scripture speaks) is already * *pass'd from Death to Life* ; since having dy'd once unto sin, Death has no more Dominion over him ! And so such a Christian as this cannot be so properly said to dye, as to lay down his Life onely, that he may take it up again. To put off what was mortal, that he may be cloath'd with Immortality. In a Word, the good Christian's Death is yet more than Life to him ; for thereby he exchanges Earth for Heaven, and lays down the Life of a Man, that he may take up that of an Angel !

A SERMON on the Death of the

But whilst I am thus endeavouring to set before your eyes, a Scheme of Holy Living and Dying, a more advantageous, and inviting Prospect of both, must, I am sensible, entertain, and present it self to the thoughts of all those, that are come hither, to Celebrate the Memory and Merits of this Great and Honourable Persons Life, as well as attend the Melancholy Solemnities of her Funeral. For this indeed is what at once justifies and recommends the use of Preaching upon these Occasions, when the shining Vertues of the Deceas'd are sufficient to make the clearest Comment upon the Text; and when the Exemplary Life of the Dead survives, and yet speaks, as the best proof of the Preachers Doctrin: Otherwise indeed a Funeral Solemnity, would in a Literal sense be no more than the Dead burying their Dead! And a Funeral Sermon instead of speaking well of the Dead, might pass for little better than a Satyr both upon the Dead and Living. But whatever, as a motive to our Living well, has been here said of the Death of the Righteous, makes but a faint Description of this no less good than great Person, who most certainly liv'd so, as to dye one of that blessed Number. And by so living and dying, has indeed left behind her to Posterity such a Legacy, and stock of vertues as few have equall'd, but All, I am sure, are concern'd to imitate, and commend! That this is not the Language of Designing flattery, or a servile Dependance, All Persons, who had the Honour of knowing Her Ladyship, will need no other

other Conviction. And then I am sure, that they, who knew any thing of Her Ladyship's Temper and Qualifications, could not but observe those degrees of meekness and humility in her Life, that could never design a Panegyrick at her Death. And indeed, that this meek and good Person intended nothing of Harangue in her Funeral Sermon, is yet more evident from the humble Choice she was pleased to make, of one the least qualify'd of her Servants to Preach it. So that not pretending here, to praise a Person, of whom Every Body speaks well: But to recommend the Credit and Advantages of being Vertuous from this great Example of Vertue; This must be said, That whether it were by an Extraordinary Gift of natural temper and goodness: Or, by the effects of a no less singular and Religious Care and Education; she was always known to be a Person, that had an absolute Government of her self: And withal of that discreet, pious, and obliging temper, that made her remarkable through every scene, and Condition of her Life! For if we consider her, as a single Person; or as a Wife Married into, and become the Mistress of a great, and Noble Family. If I say we consider her, as the happy Mother of Children, and in the State of her Widdowhood; or in the Relations of her Friendship and Correspondence; in all these, it may with great Truth be said, she always manag'd her self with that Honourable Reputation, and Conduct, that she appear'd, to have all the Vertue and Goodness, but none indeed

A SERMON on the Death of the

deed, I think none, of the Vanities, or Imperfections of her SEX!

It is true indeed, the Happy Attainments, and Government of her self in all these respects was owing to her strickt Observance of the Rules of Vertue, and Prudence; the bounds of which no Considerations whatsoever could prevail with her at any time to Transgress. So that tho' her Table of Hospitality was constant, yet there was still a provident Eye had to frugality. And if her Friendship was open, and Free of Access, yet it never went so far, as to admit any thing of Riotous, or unseasonable. In short, she was a Person of an exact Life, and Conversation, without the affectation of Puritanical preciseness, or rigid moroseness, being ever easy in her self, and never troublesome to others. And yet putting on always so much of Religious Gravity in her Conversation, as to encourage Vertue, and discountenance vice.

One Thing, it must be confest, was peculiar in this great Persons Character: Which is rarely to be found amongst that of Women, That as she was a Person, who would never do, or speak ill of any Body; So she would never hear, at least never believe any ill of her Neighbours. For she was indeed of a Temper very inclinable, to have a good Opinion of every Body of both sexes, except the loose and prophane. And she was indeed an Enemy to none, unless it were to the Tatling Gossippers (as S. Paul speaks)

Right Honourable the Lady Cholmondeley.

speaks) and the Busie-Bodies of her own. And yet even there, where she had Occasion sometimes to shew a dislike, she did it always with so much Candor and Moderation, that her severest Rebukes could not be call'd provoking. And in Consideration of so agreeable and just a Deportment through all her Actions, if my Lady *Cholmondeley* were, as she was indeed generally spoken of, as the happy Person, who had not one Enemy, there is no doubt, but that Character was in a great measure as true, as it was publick: Since without question, if ever any Person were so, it was she, that was so good, and inoffensive, as never to do any thing at least willingly, to displease either God, or Man. Neither should it be thought a thing impossible, to advance humane nature to these heights of goodness & perfection, when as the Scripture speaks, Faith and a good Religion have their full work upon good Morals, and a vertuous Mind. In which happy method that this Excellent Person compleated her Accomplishments, by adding to her other Vertues the Beauty of Holiness, is very Evident; She being indeed not less eminently a good Christian, than a good Woman! For being early sensible, that the Glory of God, and the Good of Mankind was the end, whereunto she was born, it was above all things her care to live so, that she might not dye without the Accomplishment of both these. And as she wisely believ'd Religion, and the Church could best prescribe the ways of being, and of doing good, so she did not barely believe, but liv'd according

6 A SERMON on the Death of the

ing to this Belief; not accustoming herself (as too many do) to dispute, and talk down the Religious Institutions of the Church, because they would be excus'd from the practice of 'em; nor exclaiming against the severities of a Spiritual Life, because they had rather live after the Flesh: But in all these things, making the will of Heaven that of her own, in Obedience to that Will, she heartily obeyed the Discipline, as well as embrac'd the Doctrines of the Church, Evidencing this her Observance of both, not in a few single Acts now and then, but in a constant course of Piety and good Works; so that for the health of the Body, and good of the Soul, this Honourable good Christian did always think it necessary, as the Church does, to fast and pray often at other times as well as in the Time of Lent. And because this sort of mortifying Religious Exercise must not be without it's Spiritual Food, to support it; therefore in all her Religious Intercourses and Meditations she had constant Recourse to the holy Scriptures, where she read devoutly and often, because there she found the Book as well as the Bread of Life. Nor did the Cloister-Devotion Rob the publick Service of the Church of it's due: For as she came constantly to Church, because she believ'd this is no other than the House of God; so she always took care to come to Church so, as to come time enough, to joyn the Prayers of the Church with her own; because she was perswaded, that God Almighty would keep his promise of being particularly there, where two or three are gather'd

gather'd together in his Name in the House of Prayer.

In fine, this Holy and Exemplary Liver, was not onely a constant comer, and Worshipper in the Temple, but she came yet further; and that not once a Year onely, but every Month she came even to the Holy of Holies, and so was indeed a constant comer to the Blessed Sacrament; because here too she fed upon the Bread of Life, and not only so, but tasted and saw, how good and gracious her God was in giving her freely the Cup of Salvation, and so sealing to her the Mysteries of her Redemption in the Blood of his Son *JESUS Christ*! But when all this was done, she thought her self but an unprofitable Servant, in only coming to Church to hear, if she did not return home (as *Abraham* was) a Teacher of Righteousness to her Family; her great Concern for which (as of my own knowledge I can evidence) after the Performance of all her own private and publick Devotions, would not however suffer her to rest satisfied, till she had first by her Presence and Example oblig'd and encourag'd all her Servants, to perform all their Christian Duties; because indeed, (with good Old *David*) as it was this good Ladies Resolution, to suffer no wicked Person to dwell in her house, so she could not believe that those could make good Servants, who were not made to serve God, as well as do their Masters Business. And thus this Excellent Person, being both at home and abroad the same; that is, in the Church, in her self, and in her Family, devout and good; and even to the Letter Pray-

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A SERMON on the Death of the

ing always, at least always willing and ready to Pray : What in o: hers happens but sometimes, might of her be tru'y said, that she was at all times Religiously dispos'd, whose diligence in doing good, was indeed unwearied; it being still a new Accession of Pleasure to the doing good her self, to see that others did the same.

But I am not ignorant, that hitherto I have been little better than a Remembrancer to a great part of this great Audience. I mean, in the relation only of what concerns the more publick part of her Ladyships Character. The Instance of this, having still (it may be suppos'd) amongst you no less than the Evidence of a Cloud of Witnesses: But then, as to the great Light of this Ladies good Life, (which otherwise might have appear'd more unto Men) so much of it by her humility was industriously kept secret and under a Bushel, that much of her Demerits, particularly that of her Charity (is I doubt) never likely to be fully discover'd, till it be rewarded openly! For indeed, as Humility and Goodness were the natural, so Charity was her Ladyships beloved Christian Vertue, which she kept and enjoy'd as her secret bosome Delight: And yet so far this Charitable, Religious Love could not be hid, but that when her Saviour in any of his poor distressed Members was in Prison, she not only often visited him there, but releas'd him thence: When too she saw him destitute elsewhere, or an hungry, she gave him to eat, and if he appeared any where naked likewise, she was not asham'd to take him
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in, and to give him Raiment as well as Food. The rest indeed of her Charitable good Works, were, it must be own'd, done, as it were in darkness; and yet no less than to the support of many poor indigent Families, that to the publick shame might otherwise, perhaps, have starv'd in private: And as those poor Wretches were always ignorant of the Bountifull Hand that kept them alive, so did they but now know of her Death: Without doubt, the most convincing Eloquence, to set off the Worth of her Ladyships Charity, would be heard in the Mournful Crys and Lamentations of those poor Creatures, who in losing her, are like to find a sad Loss of it!

Thus having according to my poor Abilities, represented to you the Life, something now would be said, as to the Death of this truly Righteous Person: But as that part of this Subject is too Melancholy to be long dwelt upon, so I must needs confess, That though my Attendance upon her Ladyship, plac'd me, it is true, near enough to observe the Noble Exercise of her Patience and other Christian Vertues, under the tedious Discipline of almost Twelve Months Pain and Sickness; yet by no means can I pretend a Capacity now, to relate what I could only see, and admire then: It is true indeed, being she always thus exactly liv'd the Life of the Righteous, it will easily be believ'd, that she dy'd no otherwise than she liv'd: But then, Who is it that would attempt a particular Relation of all things that appear'd Remarkable and Exemplary, in this great

A SERMON on the Death of the

Persons Death as well as Life, when indeed in both, almost every thing was so ! However, upon the whole it may be said, that almost from the first Approaches of her Illness, she had within her self such Apprehensions of her Change, that what she did or said in this World, was little else, but in order to her Departure for the next ; so that, after having prudently dispos'd all her Temporal Affairs, and piously resign'd her self to the Will of Heaven ; tho' from the frequent Intervals of a seeming Betterness, her Physicians talk'd often of the hopes of a Recovery, yet would she by no means put any Confidence in Man ; but going still on with her Preparations for Death, as one resolv'd upon nothing more, than to live so, as always to be fit to dye ! Nor could her strictest Chamber-Confinement, with the growing Inroachments of her Disease and Weakness, abridge the Measure or Order of her Devotions ; that being constant and regular, perform'd with her whole Family twice a Day, out of the Publick Prayers of the Church, and much oftner out of other proper Helps of Devotion ; whilst the chief Refreshment of her Soul and Body was still receiv'd by her every Month, and sometimes oftner from the Administration of the ever-Blessed Sacrament : And when from keeping her Room, she was reduc'd to keep her Bed, the same Devotional Course was exactly continued as before ; so that in this Religious Order, doing all things fit to be done, the happy Reflections arising from hence, where no doubt, what enabled her Ladyship,

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dyship, to maintain such Evenness of Temper, such Calmness and Patience under the severest Tryals of it; nothing Passionate or Querulous, being upon any occasion to be forc't from her, which was not very reconcileable with the most Christian Meekness and Resolution: Insomuch, that she might be said indeed, to undergo her Extreame Pains and Agonies with much more Patience and Temper, than could her Relations and others, that saw her suffer 'em.

And even then in the last Extreamities, when the Earthly Tabernacle drew near to its Dissolution, (the use of her Sense and Faculties however still happily continuing as at first) she did not spend the small Remainder of her Strength and Breath in fruitless Groans and uneasy Complainings, but in seasonably adviseing others, to prepare for their Latter End, as she did for her own; not suffering any Convenient Moments of her precious Time, to pass without hearing those about her passionately pray for her, whilst she as devoutly pray'd for her self; still crying out in the Language of her Holy Mother, Lord have Mercy upon me! Christ have Mercy on me! Till at last she recommended her Spirit into his hands, that undoubtedly received it into Mercy!

And now, that being dissolv'd (as she desir'd) she is with Christ, which could only make this good Christians Life better; Let us not mourn for her Joy, nor be sorry, that she thus happily dy'd that Death, which we must All desire.

A SERMON on the Death of the

desire to dye, if we would be happy! For indeed, since this truly great, and now happy Christian has thus finish'd her Course, has thus liv'd and dy'd; less I say we cannot, and more we need not say of her than this; Namely, That happy was it, that ever she was born! Happy was it, that ever she dy'd! And Thirce Happy is she, because she is for ever happy after Death!

Which holy Life, and as happy Death, may God of his Infinite Mercy Grant to all of us in his due time: To whom, with the Son, and the Holy Spirit, be ascrib'd all the Honour, Power and Glory, &c. now and for ever, *Amen.*

F I N I S.
